

# BOSTON RECORDER.

NATHANIEL WILLIS PROPRIETOR AND PUBLISHER, CONGRESS-STREET, BOSTON, MASS.

No 50 — VOL. VI.

SATURDAY, DECEMBER 8, 1821.

Terms, \$3.00 a year, payable in 6 months, To Agents, every \$2.50 a year, if paid in advance. 11th copy gratis.

Translations of the Scriptures.  
the London Missionary Register, Sept. 1821.

## SERAMPORE.

### BAPTIST MISSIONARY SOCIETY.

Seventh Memoir on the Translations of the Scriptures by the Missionaries at Serampore has appeared. This Memoir is thus introduced:—

Early five years have elapsed since the

serampore Brethren published their last

work respecting the progress made in

Translations; and they now feel

themselves compelled to lay the state of

Translations before the Public, in

hope of obtaining that aid, which they

themselves under the imperious ne-

cessity of soliciting, for the sake of carry-

ing forward. In these circumstan-

cies, they feel it their duty to

inform the various Bible Societies in

America, to the Christian

Churches, to all who are

interested in the Scrip-

tures given to the Heathen, a con-

sideration of what has been already done,

of the advantages possessed for ac-

complishing the rest under the blessing of

God, who has hitherto so graciously smiled

upon their humble attempts.

Sixty-six years have elapsed since the

commencement of the first of these

Translations—that in the Bengalee Lan-

guage, and sixteen, since they submitted

to the public their plan of extending them

to the various Languages of India. Cir-

stances, therefore, enable them now

to give a degree of certainty, re-

lating to this work; particularly as in this

and their attempts to introduce the

Scriptures into various provinces of India

have made them better acquainted there-

with, as well as impressed them more

deeply with the importance of the work.

It is given, in this Memoir, of the progress

in the Translations—the Importance of

undertaking—and of the Advantages afforded

for carrying it forward; and it closes with a statement

of Funds, & an Appeal in support of the design.

It shall lay all the chief parts of this Memoir

before our Readers; but must, in the present

number confine ourselves to the statement of the

Progress MADE IN THE TRANSLATIONS.

Comparative Progress of the Translations, at

the time of the Sixth and Seventh Memoirs, is

given by the Missionaries:—

Their last Memoir, it was stated that

the whole of the Sacred Scriptures were

now in TWO of the Languages of India;

the New Testament in SEVEN of them.

They now have the happiness of

knowing, that the whole of the Scrip-

tures are published in FIVE of them, and

New Testament in FIFTEEN.

Languages in which the Whole Scrip-

tures have been published.

Bengalee.—The Fifth Edition of the

Testament, containing 5000 copies, is

now printed off about three years

ago; and of the dif-

ferent parts of the Old, scarcely a single

copy has been left for sometime past.

The continual demand for this Version

more, has rendered it necessary to

make some time in printing a new Edition, of

the whole Scriptures: this edition, which

will form the sixth edition of the New

Testament, and the THIRTY of the Psalms

some other parts of the Old Testa-

ment, will consist of 4000 copies: and, of

New Testament, 2000 extra, the de-

sign being so very great.

With the view of studying economy in

the production so large, the Serampore Brethren

have prepared a new fount of types,

while perfectly clear and legible,

of a moderate size: and, with these,

are printing this new edition in dou-

ble columns, in a large octavo page;

so they hope will bring the whole

volumes into one volume of about

100 pages royal octavo, or two very

large volumes, and the New Testa-

ment into a neat duodecimo of 400 pages.

In this edition they are preparing a

fount of a suitable size, made of the

material, the fibre of which possesses

a higher degree of strength.

Independently of the advantage arising

thus comprising the whole Bible in

a portable volume, this edition will se-

rave a saving of more than half the pa-

per and full two-thirds of the expense of

printing. This appears so important a con-

sideration, when the demand for the Scrip-

tures in India is so constantly increasing,

the Brethren think that few things

more effectually serve the cause of

Christianity, and the interests of those Societ-

ies in Britain and India who so generously

desire to evangelize the heathen, than

endeavoring to ascertain by what means

the largest editions of the Scripture can

be given to the numerous millions of In-

dians at the least possible expense; and a

current examination of the various char-

acteres of the various languages of India, the

Scriptures may be ultimately brought into

one volume, without injuring their legibili-

ty, rendering the volume too unwieldy

for common use.

The present edition of the Bengalee

Scriptures, which will, they trust, receive

considerable improvement in going thro' the press, they expect will be completed within two years.

2. Sanscrit.—The last volume of the Old Testament was printed off about two years ago. The first edition of the New Testament is quite exhausted; and the numerous calls for the Scriptures in this language by the Literati of India, especially those in the Western Provinces, have induced the Serampore Brethren to put to press a second edition of the whole Scriptures. This will be likewise printed in double columns, in the large octavo size, and the whole Scriptures be comprised in one volume. It will consist of 2000 copies, with an extra number of 2000 of the New Testament.

3. Hindoo.—The last volume of the Old Testament was published nearly two years ago. The edition of the New Testament being nearly exhausted—& the Rev. John Chamberlain having prepared another Version of the New Testament in this language, for which his long residence in the Western Provinces of India and his intimate acquaintance with their popular dialects eminently fit him—the Brethren at Serampore have resolved, in this edition, to print his Version of the New Testament instead of their own; as a comparison of independent Versions made by persons long and intimately acquainted with the language, will be of the utmost value in ultimately forming a correct, chaste, and perspicuous Version in this widely extended language. Of this edition of the New Testament, which is more than half through the press, they are printing 3000 copies.

The Kythee Character, an imperfect imitation of the Deva-Nagree, being far more read in some parts of the country than the Deva-Nagree itself, particularly by the trading part of the community, the Brethren, at Mr. Chamberlain's particular request, have caused a fount of types to be cut in this character, from the best models which they could procure: and are also printing 3000 copies more of the Hindoo Version in this character, that it may meet the wants of those, who, already familiar with it, are too old to acquire the Deva Nagree. That in the latter character is advanced as far as the Acts.

4. Orissa.—The whole Scriptures have been long published. The first edition of the New Testament being exhausted, and the demand for this Version still increasing, the Serampore Brethren have put to press a second edition, which is now more than half through the press. It consists of 4000 copies.

5. Mahratta.—The last volume of the Old Testament was published many months ago; so that a Version of the whole Scriptures in Mahratta is now completed. Of the first edition of the New Testament, not a single copy being left, they have put to press a second edition in a dodecimo size. A certain number of copies, however, are printed with double columns, in the large octavo size, to bind up with a second edition of the Old Testament, which they hope to put to press in that size, when this edition of the New is finished.

In these FIVE Languages the whole of the Scriptures are now published, and in circulation. In the last four of them, second editions of the New Testament are in the press; and, in the first, the Bengalee, begun 26 years ago, the SIXTH edition of the New Testament. In the following ten Languages, the New Testament is published, or nearly so; and, in some of them, the Pentateuch, and other parts of the Old Testament.

Ten other Languages, in which the New Testament has been published.

1. Chinese.—The Translation of the Old Testament was completed several years ago. In addition to the New Testament—the Pentateuch, the Hagiographa, and the Prophetic Books, are now printed off. The Historical Books, which will complete the whole Scriptures, are in the press; and, in the first, the Bengalee, begun 26 years ago, the SIXTH edition of the New Testament. In the following ten Languages, the New Testament is published, or nearly so; and, in some of them, the Pentateuch, and other parts of the Old Testament.

2. Shikhi.—Besides the New Testament, the Pentateuch, and the historical Books are printed off; and the Hagiographa is advanced as far as the middle of the Book of Job. So strong, however, has been the desire of this Nation for the New Testament, that the whole edition is nearly distributed, and a second edition will probably be called for before the Old Testament is wholly published. Besides the Mugs, on the borders of Arracan, no one of the Nations of India has discovered a stronger desire for the Scriptures than this hardy race; and the distribution of almost every copy has been accompanied with the pleasing hope of its being read and valued.

3. Pushtoo, or Affghan.—In the language of the Nation, supposed by some to be descended from the Ten Tribes, the New Testament has been printed off. The Pentateuch is also advanced at press, as far as the Book of Leviticus.

4. Telingo or Teloogoo.—The New Testament was published two years ago; and the Pentateuch is printed, as far as the Book of Leviticus.

This Translation, however, when the Pentateuch is finished, the Serampore Brethren intend to resign to the Madras Auxiliary Bible Society, now that one is formed at that Presidency.

5. Kukuna.—The New Testament was completed above eighteen months ago; and the Pentateuch is advanced at press, as far as the Book of Numbers.

As this province comes immediately under the care of the Bombay Bible Society, it is intended, on the completion of the Pentateuch at press, to relinquish this Translation to them.

6. Wuch, or Mooltanee.—The New Testament has been printed off, these eighteen months, in its own character.

But, as the opportunities of the Brethren for distributing this Version have been exceedingly limited, & they have little prospect of being able soon to establish a Mission in that province, they have dismissed the Pundit, and discontinued this Translation, till these circumstances, with those of a pecuniary nature, shall be more favorable.

7. Assam.—The New Testament has been printed off nearly two years; and the vicinity of this country to Bengal rendering it highly desirable to proceed with the Translation, an edition of the Old Testament has been put to press in the large octavo size, with double columns, which will very considerably lessen the expense; the character being similar to the Bengalee, both in form and size.

The simultaneous progress of the Sanscrit, the Bengalee, and the Assamese Versions in precisely the same size, tends to facilitate the labor of bringing them thro' the press.

8. Gajratee.—The New Testament is now happily brought through the press, thirteen years after retaining the first Pundit in this language. It makes between eight and nine hundred pages, and is printed in the Deva-Nagree Character.

The province of Surat, however, being so near to Bombay, and the Serampore Brethren having at present no Missionaries there, they intend to resign this Translation to their Brethren of the London Missionary Society who are now studying the language, that they may give their attention more fully to those in which no others are engaged.

9. Bikaneer.—The New Testament is now finished at press. It contains 800 pages, and is printed in the Nagree character. The Bikaneer Version was begun nearly seven years ago.

10. Kashmeer.—This Version has been in hand nearly eight years, and will be finished at press in about a month. It is printed in a neat type of its own, as mentioned in a former Memoir.

Sixteen other Languages, in which Translations are now in hand.

Beside these Fifteen Languages, in which the New Testament is completed, there are six other languages, in which it is brought more than half through the press. These are, the Kurnata, the Ne-pal, the Haroote, the Marwar, the Bhug-hulkund, and the Oojain. About ten months more, they have reason to hope, will bring these through the press; and thus in Twenty-one of the Languages of India, and those by far the most extensive and important, will the New Testament be published.

It is the intention of the Brethren to relinquish the first of these, the Kurnata, to the Madras Bible Society, on the New Testament being completed; that they may be able to attend to the remaining languages, in which no Version is begun by any one beside, with greater intensity of mind.

The remaining Versions now in hand, are the following Ten, which are all in the press:—

to come amongst God's people? He replied, "Why, Massa, because we believe that Jesus be God!"

April 2. On my way home this evening, from St. John's, a gentleman related to me the following instance of God's care for his people, and of the disposals of his sovereign will for their good, when every trace of his operations appears lost: —A female domestic slave, in a very respectable situation, some years ago, was awakened under the ministry of a Methodist Missionary. She fell into deep distress, —tore off her necklaces, rings and other gaudy decorations, and with all her soul forsook her sins, calling for mercy in the name of the Lord Jesus. She sought God with all her heart; and ever faithful to his promise, he was found of her. Her manner of life was now altered, and to the carnal mind, gave offence; hatred, ridicule, and suffering became her portion. On one occasion she was charged with the crime of having a certain key in her pocket, (with which she had always been entrusted,) at the chapel when it was wanted, and was immediately put down and flogged for it. It was the first time the whip had been put upon her. It wounded her soul; she felt it keenly, and grieved over it; her daughter participating in her sorrow. They were now charged with the spirit of rebellion for daring to grieve, and the mother was doomed to the field. The gang, struck with astonishment at seeing her brought there, rested upon their hoes to gaze at her. This was immediately called a signal for rebellion; and a certain person rode off, full gallop, to town, to inform the proprietor, who immediately sent out an order for the two rebels, (the poor mother and daughter,) to be sent to town in heavy chains. The order was executed, and they were sent from the Island to Santa Cruz, and sold. The afflicted mother had not been there long, before she was falsely charged with some other offence; but God was with her. Her language appears to have been, "Though thou slay me, yet will I trust in thee." God's grace was sufficient for her; and in due time, he appeared in her behalf. The charge was proved false. Her conduct secured the love of her new mistress; and at length the Lord disposed the heart of her mistress to make her and her daughter free. She has now returned in credit to the place from which she was exiled: she is happy in the love of God, and comfortable in her circumstances. The blessing of the Lord seems to rest upon the family. Blessed are the people whose God is the Lord!

April 3. Gave tickets this afternoon to the invalids on a neighboring estate. I was much struck with the expressions of gratitude for mercies received, and still enjoyed from God, which flowed in abundance from a poor leprous negro woman, who, whilst she lifted up her hands, with her eyes and heart towards heaven, exhibited little more than stumps, her fingers having been slowly eaten off by this shocking disorder. Preached in the evening at Sion-hill to a full congregation, and married seventeen couples. Had the following little anecdote related to me on my way home: —The attorney of a large estate, one day asked a pious slave "What religion he followed?" "The Methodists," was the answer. "I am sorry for that," said the attorney; "I had much rather you had been of some other." "O Sir," said the slave, "I have been taught much good by going amongst the Methodists." "Why, what have you been taught?" became the enquiry. "I have been taught, Sir," he replied, "to be sober, —to be honest, —to be industrious, —to love God and Man." "Well, well," said the Attorney, "go on, William, go on; you know the best."

#### AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

*Extracts from the Report of the Prudential Committee—Sept. 1821.*

#### BOMBAY—Preaching the Gospel.

The missionaries at Bombay do not forget, that, however important & necessary their other objects of attention may be, preaching the Gospel is their highest employment, as it is the divinely appointed method, by which sinners are usually brought to the knowledge and obedience of the truth. In the most discouraging circumstances, a confidence in the superior efficacy of the means which God himself has established, should never be shaken, as it will never ultimately be disappointed. Whatever human philosophy may imagine, it is by the foolishness of preaching that men are induced to believe, whether they live in Christian countries, or amid the darkness of paganism. Where this divine institution is honored and maintained with humble reliance on its Author, where the great truths of revelation are proclaimed, in the form of a plain, solemn, earnest testimony; though the effect may not, for a long time, be apparent, God will at length vindicate his own word, and prove the wisdom of his own plan.

At Bombay and the vicinity, no material alteration has taken place, as to the times and manner of communicating the Gospel by preaching. The missionaries, in their several spheres, and at many places more or less frequented, were in the constant habit of publishing salvation to the deluded thousands by whom they were surrounded. Not seeing that fruit of their labors, which they greatly desired to see, they were almost necessarily under temptation to despondence and discouragement; and were often sustained, amid the softish ignorance, and the absurd, wicked, and cruel superstitions, which heathenism every where displays by the command of Christ, and by those promises which ensure the final prevalence of divine truth over error and sin of every kind, and in every form.

From the last joint letter, dated in January 1821, the Committee deem it proper to quote all that is said on the subject of preaching, as the letter has recently come to hand, and this part of it has not been published.

In regard to preaching, we can do little more than repeat what we have often said in former communications. After the close of the last rains, all of us, who were able, made excursions on the neighboring coast, and in the island of Salsette, for the purpose of visiting our schools, and communicating religious instruction to the people, beyond the limits of our several stations.

#### Condition of Lapsed Catholics.

"One special object of the tour we made in

Salsette and the northern coast opposite to that island, was to search out and offer Christian instruction to the lapsed Catholics, concerning whom a more particular account will doubtless be interesting to you.

"You already know, that the Portuguese, a few generations ago, by the use of means not to be commended, brought a great number of the Hindoo inhabitants of Bombay, Salsette, and the adjacent coast, into a nominal subjection to the Roman Catholic church. The zeal of the Catholics in this place for the conversion of the heathen, appears long ago to have subsided; and the priests seem to be content to retain the descendants of those, whom their predecessors brought, in some instances by violence, within the pale of their church. But these people are held in subjection to the priests, by a very precarious tenure. During the prevalence of the cholera morbus, about two years since, great numbers of these native Catholics joined in the idolatrous rites, that were practised by the Hindoos to arrest the vengeance of Heaven; for which cause, they were, no doubt very properly, excommunicated by the priests. There are probably two thousand people, in this vicinity, now in this condition. All hope of their reconciliation to the church is given up; and they seem bent on turning back to the idolatry of their forefathers. The change is indeed easy and natural. It is only to change the names and images of Romish saints for those of heathen deities. The Hindoos are well pleased with his defection of the Catholics, though they still look upon them as outcasts, and would not, on any account, intermarry with them.

"In May last, an attempt was made, in several villages of these people on Salsette, to dislodge them from their purpose of becoming Hindoos; and an offer was made of establishing Christian worship and free schools among them, in case they would consent to receive religious instruction from us. Though several individuals seemed to be favorably inclined, the body of the people rejected these overtures. For several months after this first attempt, the heavy rains prevented us from visiting them again. But, at our quarterly meeting in October, it was judged expedient to send a special deputation to them, in the name of our mission, and to tender them the offer of Christian instruction.

The measure was accordingly executed in the course of that month; but the result was the same as that of the former attempt. We still hope, however, that brother Nichols, who lives near a large village of these people, and not far from the greater part of them, may be able, by constant attention, to gain their confidence, and to prevail on them to accept our offers. If it should please God to give us any of their number, they may fairly be considered as converts from the heathen; for they have assumed the title and badges of idolaters, and seem to be fixed in their purpose of adhering to the Hindoo system. Mr. Nichols has established a school among some of them, who live in the suburbs of Tannah; but this measure has excited a great deal of jealousy, and few of their children attend, though there are great numbers of children idle in the streets.

"We consider the lapsed Catholics in this region, as a very interesting people, and suitable subjects of the sympathy and prayers of all, who call on the name of our Lord Jesus Christ; and we cannot but indulge the hope, that God will pity their deplorable state, and make their very imperfect knowledge of the Savior, the means of bringing them out of the thralldom of idolatry into the glorious liberty of the sons of God."

#### Manner of preaching.

As a specimen to the evangelical instructions communicated at Bombay, and an exhibition of suitable feelings in regard to the great work of missionaries, the following passages are extracted from a letter of Mr. Hall to the Corresponding Secretary, written just before Mr. Bardwell's embarkation. In reference to that event, the writer says:

"It would be far less trying, both to you and to us, if, along with these afflictive tidings, we could send you the good news of sinners flocking to Jesus. But alas, out of the tens of millions around us, and the some thousands of those millions, whom we have invited to the great salvation, we know not of a single one inquiring what he must do to be saved. The temptation to discouragement is very great. May we, and all our dear christian friends at home, obtain faith and strength to labor and not faint. Should the painful diminution of our number, added to our want of immediate success, discourage or damp the zeal, either of ourselves or our patrons, it would doubtless be very sinful in us, and provoking to Him, who loves Zion and the souls of men infinitely better than we do, and knows infinitely better than we do, how to advance their highest interest. The dispensations of Providence, most mysterious to us, but no way doubtful as to their result, offer a very salutary exercise to our faith and humility, and a most interesting, solemn, and sublime theme to our contemplations."

#### Meeting at a School-room for Hindoo Children.

"For the last three evenings I have held meetings at one of our school-rooms, in a part of the town where no such meetings have before been held. About 150 natives, mostly Hindoos, but some of them Mussulmans, were present at each time. On such occasions, a number of our school boys sometimes sing one of our Mahratta hymns; but a discourse of an hour and a half, or two hours, is usually the only exercise. My own method has been of late, to hold three or four meetings, night after night, successively. This seems to keep up the attention of the people better, than when the meetings are held at periods, several days distant from each other. It is also more conformable to the custom of Hindoos, who meet to hear their own books read and expounded. In the compass of three or four discourses, an hour and a half or two hours long, a pretty comprehensive view of the Christian system may be given. During the last three or four weeks, I have held nine such meetings, in three different parts of the town. Some classes of people are more suspicious and shy of us than others; and such is their jealousy in some places, that we have not yet thought it expedient to hold such meetings in the school-rooms there. But I hope our meetings of this nature will be multiplied, as I consider them the most favorable opportunities, that we now have, for imparting Christian instruction to the natives."

#### Meeting at a School-room for Jewish Children.

"I have just returned from a meeting at our Jewish school-room," says Mr. Hall in a postscript, "where I delivered an address of an hour and a half to about a hundred persons, mostly Jews, among whom were a number of females. My subject was the portion of sacred history from the flood to the egress of the Israelites from Egypt, prefaced with a brief sketch of the creation, fall and flood. From the blood of lambs, sprinkled over the doors of the Israelites in Egypt, typifying the blood of Jesus sprinkled on the heart of penitent believers, I took occasion to preach Christ crucified for sinners. My audience was very attentive; and I told them, that I hoped soon to deliver them two more lectures, at which they seemed much gratified. I have made some efforts to obtain other places, in addition to our school-rooms, for the accommodation of such meetings; but as yet I have been unsuccessful."

Mr. Hall had recently discovered a number of lapsed Catholics, and had labored with most of those, who were then in Bombay, endeavouring to turn them from Hindooism to the faith of Christ. They readily acknowledge the truth of Christianity, & do not attempt to defend the Hindoo system. They seem to be ashamed of what they have done. On a particular occasion, Mr. Hall enjoyed a favorable opportunity of exhorting them, and appears to have made a considerable impression.

In the month of October last, Mr. Hall and Mr. Graves made an itinerating tour in company. Of this tour Mr. Hall gives the following brief account, in a letter to the Treasurer, under date of Oct. 17th. "This evening Mr. Graves and my

self returned from a tour of nine days. We went in a boat; sailed round the island of Salsette; stopped at the principal towns, and many of the small ones; and also at Fasen, on the opposite number, in the vicinity of which we visited a number of places. Nearly all the day-time was spent in preaching; and we had the happiness of proclaiming the Gospel to a great number,—to Hindoos, Roman Catholics, and Mussulmans. May God own and bless these our feeble and unworthy laborers."

[From the journal kept by Mr. Graves a considerable number of extracts are published in the Report. We select a part, as our limits remind us, that we cannot conveniently publish the whole.]

Jan. 14, 1820.—"In company with brother Nichols, visited Daroda, where the attention was such as made the day very interesting to us.

"15. Went to Chambor with brother Nichols where the people were unusually open and attentive. In the evening 20 or 30 were present. They were solicitous for our accommodation during the night, and would take no pay for entertaining us. Next day we visited several other small villages, and then separated for our respective homes. In returning, I came first to Murole, where large numbers heard the word attentively, and then to Koly Kulyan, a village of Catholics, with but two Hindoo houses in the place. Their common language is Mahratta, often corrupted with Hindostane, and a few Portuguese words. They have a school in their church to learn to read Portuguese and Latin; but very few understand either. It is most probable, therefore, that Mahratta will be the medium, through which these heathenized Christians will learn the Gospel. Several of them seemed pleased with the prospect of having a Mahratta school among them."

"Feb. 2. To-day another man told me privately, in such manner that I had reason to believe him, that he was fully convinced of the truth of the Christian religion; "but," said he, "what will it avail to tell it publicly, and bring on me the contempt of all the people?" I endeavored again to show him the nature of true religion, and the necessity of regeneration, with the effect that he would have on his fear of man."

"March 22. Meeting with two learned brahmans, I invited them to the Redeemer, and told them that if they would candidly examine the Christian religion, they would find it to be true. 'O yes,' said they, 'your religion and ours are both true, and proper for you and us respectively.' 'But,' said I, 'they contradict each other expressly; therefore if ours is true, yours is false, and vice versa. In regard to the worship of images our religions are contradictory; wise men should therefore examine thoroughly, and settle the point.' They replied, 'you are right; one God only should be worshipped; but after having worshipped images a long time, the mind will comprehend and settle upon the immaterial Spirit.'

"27. Conversed, among others, with a very rich man. He heard, as he usually does, with a respectful, and almost silent attention. It affords much pleasure, that some will hear; though they do not obey the truth. In the best time and way, God will certainly cause the truth to triumph, and to accomplish the salvation of men."

"30. Several of those who labored on our house, are in the habit of calling on us, and hearing conversation relative to the Redeemer. Two such now came. The appearance of one was particularly encouraging.

"Oct. 21. Visited Worlee, and had but poor opportunities of addressing the people, it being a very busy time with them as fishermen. But I returned by a temple, which I had not before visited, and which consists of four parts, dedicated to four idols. Here I had a favorable season, and urged the people to forsake their idols and receive the great salvation."

Dec. 9. To-day it was said to me, "convert all your own people, and then attempt us." I mentioned to them the contrariety of the Christian religion to the natural disposition of all men—the necessity of regeneration;—that it was not the pleasure of God to convert all of any one nation, before any of another nation should be converted. His mercy is toward all nations; and he will take an individual here and another there, till all people will finally submit. I added, "you need salvation and happiness. Why will you not accept it, while you have the offer? I entreat you to turn and be saved." "I can't tell," said one, "but I may hereafter. If it is written in my fate, it will be so. But at present I cannot."

At the close of a letter to the Treasurer, Mr. Graves observes: "I exceedingly wish I could tell you good news; but I must be content to say, or at least I must say, that we do not enjoy, in our labors, the converting influences of the Holy Spirit. But I do indulge the hope, that, as a body, we are being tried to seek more earnestly this divine gift: & we are still hoping, notwithstanding the meanness of our services and our own ill deserts, to see better days. We rejoice in the success of other missions, although our seems yet almost fruitless. I trust we have been witnesses for Christ; and that some honour will redound to him, in consequence of our poor labors."

Mr. Nichols, in a journal kept previous to his illness, makes brief mention of several excursions for preaching. Under the date of March 4th is the following entry.

"Returned from Trubbe, a village 12 miles distant. On my way thither, had an opportunity of addressing the people of several villages. Tarried over night in the Government house there, and was kindly entertained by the Mussulman Kaji. On my way back, stopped at several villages, and addressed the people on the subject of the Gospel. At one place, a number of Catholics were present, and seemed to join ardently in what I said respecting the impossibility of obtaining salvation except by Christ. A considerable number of people followed me out of town; and, when opposite to the Catholic church, I was invited to go in."

Mr. Nichols complied with this invitation; and, seeing images of saints, strongly reprehended the practice of idol-worship, as directly contrary to the word of God. "These poor heathenized Christians," he adds, "candidly say, that they were directed so to do, by the great Padre at the other side of the world."

For the last six months of the year 1820, Mr. Hall had delivered lectures, or sermons, regularly at his own house. Sometimes he had a hundred hearers, often not more than twenty, and sometimes not more than ten. He indulged hopes that the meeting might be perpetuated: and, in a private letter to a friend, he says, that of late he had taken more satisfaction in these and similar meetings, than ever before, since he had been in the heathen world.

As to the number of such meetings, their frequency, and the manner of conducting them, each of the brethren is left to the guidance of his own discretion, and his own experience.

#### Reflections on the Effect of preaching.

From the preceding details, and those which former years have furnished, it is evident that numbers of the Hindoos have no confidence in their own system; and that they perceive and acknowledge the superior excellence of Christianity. Their hearts, indeed, are opposed to the holiness of the gospel; and individuals have not resolution enough to come out from the multitude and be singular. In the ordinary methods of the divine administration, the process of enlightening and converting an ignorant and bigoted people is slow at its commencement. But as the luminous points in the borders of the kingdom of darkness, are continually increasing in number and brilliancy, the Egyptian gloom of thirty centuries will at length be dispelled. In the war against Satan's empire, we only need courage, perseverance, and confidence in the great Captain, whom we profess to follow. Through the missionaries, at these stations, have less encouragement from their preaching, than from their other exertions, yet they guard against despondency, even on this subject. The report of Mr. Graves contains the following account of a visit to one of the schools.

"Feb. 11, 1821. Endeavored to impress the minds of the boys with the truth, that God can

see that they consider the field assigned them as important as they ever did; & that they rejoice in having devoted their lives to the work in that region.

#### Translations and Printing.

The Epistles of James, Peter, John, and Jude, which were mentioned in the last Report as preparing for the press, have since been printed. "The unprinted parts of the New Testament have been divided," says the last joint letter, "into five portions; and one portion has been assigned to each of our number to be translated. The printed parts have also been assigned to different individuals to be revised. In conformity to the rule, which we have heretofore observed, the portions translated by each individual are to pass the examination of all, and to be the subject of their remarks; and the final copy for the press is to be fixed by a committee.

Some further notices are given of the translations. The unprinted parts of the New Testament, at the last intelligence, were the Gospels of Mark and Luke, the Epistles of Paul, and the Revelation. These parts, and considerable portions of the Old Testament, had long been translated, and were kept in a state of revision.

The distribution of books will depend upon the number of schools. The Mussulman, Kader Yar whom the missionaries had baptised during the preceding year, had gone far into the interior, with books to be distributed.]

#### Willingness to receive Books.

As an instance of the readiness, with which books are received by some classes of natives, the Committee cite the following passage from the journal of Mr. Graves.

"Dec. 21, 1820. This is the greatest day and night of the Mussulman festival, in honour of Moogdum, a saint of theirs, whose tomb is here. The house erected over his bones is illuminated with (I should think) nearly a thousand lamps. To-day and yesterday, I gave away 12 Hindoo Gospels of Matthew—all I had. I might perhaps have given away hundreds to those, who could read them well. There were comparatively very few Mahratta people among the multitude; but many Parsees. One family of them took up their lodging with us; cooking their food in our yard, and sleeping in the lower, open part of our house. I spent many hours in conversing with the man, in order to make known the way of salvation. He was, I think, the most inquisitive & attentive Parsee, with whom I had ever spoken.

[In answer to an enquiry of the late Corresponding Secretary, whether Hebrew Testaments could be usefully distributed among the Jews at Bombay, the Missionaries say, that some foreign Jews, occasionally visiting Bombay, understand Hebrew; but that the Jews of that city do not.]

#### General utility of the Press.

With respect to the general concerns of the printing establishment, the last joint letter of the missionaries contains the following information.

"We are happy to inform you, that the profits of printing, which we have done for individuals, and for the District Committee of the Christian Knowledge Society, have more than defrayed the ordinary expenses of our press, for 6 months past.

"Since our last communication, we have printed *A View of Christian Doctrine*, expressed generally in the words of Scripture, making a pamphlet of 70 pages, 12mo; and a short tract of 12 pages.

We have also printed for the Christian Knowledge Society, (of which there is a Committee in this place,) a Mahratta translation of Osterwald's *Abridgement of Scripture History*; and we are now printing for the same Society a series of Mahratta tracts, consisting of the History, Discourses, Parables, and Miracles of our Lord, with the sermon on the Mount, and the History of Joseph. We print an edition of 2000 of each of these six tracts for this Society; and, at the same time, 500 of each for ourselves. These tracts will be extensively circulated on the continent, by the Society's agents and will contribute much to the advancement of Christian knowledge in this region. We feel happy in being able, by means of our press

## SANDWICH ISLAND MISSION.

Since our last number was issued, we have received a letter from Mr. Bingham, dated Woahoo, 31, 1821. It was hastily written, and sent by Calcutta, in a vessel which touched a few hours. The intelligence from the mission thus brought down two months and ten days, so that we had heard before.

This letter mentions the distressing fact, that the church had felt itself obliged to adopt the last course with Dr. Holman; and to cut him off from his communion, on the charges of *walking disorderly, slander and railing, and coarseness*. Bingham states, "that Mr. Thurston and himself were then preparing what they hoped would be an impartial history of the case." The missionaries were writing at large, and sent to send the continuation of their journal, by steamship in port, which would proceed the way of Canton. These letters may be expected by the next arrival from that port; but we expect no arrivals are expected for some months. The close of Mr. Bingham's letter is as follows:

"I have the pleasure to inform you that an excellent spirit appears in the members of the church generally."

The Cleopatra's Barge, the Tartar and other, we were happy to receive the communications, supplies, house-frame, &c. which you sent us. Accept our cordial thanks; and have the dues to tender to the owners, Messrs. Bryant & Sons, the grateful acknowledgments of this sum for the very great favor they have so generously bestowed on us."

Our schools are making desirable progress; mission still prospers, notwithstanding its affliction; the family is in health; our Sabbath school; and the favor of the people, and the Providence, encouraging."

Apostroph Mr. B. says that the fund for the orphans children, raised by subscription amounts to \$600, and that the plan is well.

The gentlemen kindly took the articles above, for the use of the mission, without freight.

From the New-Brunswick, N. J. Times.

*In full of Hon. ELIAS BOUDINOT, LL. D.*

It is generally known that this distinguished baptist has appropriated a large proportion of his estate to religious and charitable uses, and must be acceptable to all and particularly congenial to those concerned, to be correctly informed on this subject, the following summary has been obtained, and may be relied on as accurate. The Testator gives

The sum of \$200, to be distributed by his daughter among ten poor widows.

He gives his daughter 15 shares in the Aque-Corporation of Burlington, the yearly produce of which is to distribute among "the Friendly Society of Females in Burlington."

He gives \$200 to the New-Jersey Bible Society to be laid out in spectacles, for the use of old persons, to enable them to read the scriptures.

A devise of 4,000 acres of land, in the county of Warren, and state of Pennsylvania, to the society established in the state of New-York, for rousing the condition of the Jews," under certain conditions, for the purpose of supplying the settlers with farms of fifty acres each, or at option of the said society, the sum of \$1,000 in two years.

The sum of \$2,000 is given to the United Brethren at Bethlehem, to enable them to civilize and gospelize the Indians.

To the Magdalene Societies of New-York and Philadelphia and to "the institution at Cornwall, Connecticut, for educating the Heathen," respectively the sum of \$500.

To the Trustees of the General Assembly of the Presbyterian Church, three houses in the city of Philadelphia, the rents of which are to be laid out in the purchase of books for pastors of congregations—the first year's rent to be divided equally between the Presbyterian Church at Elizabethburgh and the Episcopal Church at Burlington.

The Testator's *library is left after his daughter* to the Theological Seminary at Princeton, N. J.

9. 4,000 acres of land, in Luzerne County, to the General Assembly of the Presbyterian Church, the proceeds of which to be appropriated to the education of such students of divinity as are admitted to the Theological Seminary at Princeton, as are suitable to support themselves—each student not exceeding more than \$200 annually.

10. 4,000 acres of land in the same county, to the trustees of the college of New-Jersey—from the rents of which are to be appropriated \$1000 in the first instance, for the improvement of the cabin and natural history and the residue for the establishment of fellowships in said college, so that no student, however, be allowed more than \$250 annually.

11. 4542 acres of land, in Lycoming county, to the American Board of Commissioners for Foreign Missions, in Mass., for the purpose of sending the Gospel to the Heathen, and particularly to Indians of this continent.

12. 3270 acres of land in the county of Bradford and state of Penn. to the managers of the hospital in Philadelphia, for the use of poor and destitute foreigners, and persons from other states than Pennsylvania, to enable them to gain admittance necessary, into this institution.

13. To Messrs. Matthew Clarkson, Wm. W. Bailey, Samuel Boyd and John Pintard, of New-York, trust for the AMERICAN BIBLE SOCIETY.

14. 4539 acres of land, in the county of Northumberland, and state of Pennsylvania, the proceeds of which are to be applied to the general purposes of the institution, but especially to the sending the gospel to the Heathen.

15. To the mayor and corporation of Philadelphia, 13,000 acres of land in Centre county, Pennsylvania, for the purpose of forming a fund for supporting the poor of that city, with wood on the low-water—this fund a medal worth \$10 is to be given to any person who will undertake the charge, & distribution of the wood gratuitously.

16. The sum of \$5,000 to the General Assembly of the Presbyterian Church, one half of the interest of which sum is to be appropriated to the support of a missionary or catechist, who is to instruct poor in the hospitals, prisons, &c. in Philadelphia, and the other half for a like purpose in the state of New-York.

17. The residue of his estate, the Testator has devised to his trustees—and among the rest, are the following of a public nature, to be carried into effect after his daughter's death.

18. To the trustees of the college of New-York, \$10,000, half for the use of said college, and half for that of the Theological Seminary, as stated in the devise of real estate above mentioned.

19. To the American Board of Commissioners for Foreign Missions, the sum of \$5,000, for like objects as stated in the devise of real estate.

Finally, after providing very liberally for his nearest family friends and connections, by a codicil, he gives the residue of his estate, after the death of his daughter, and after satisfying his appropriations to the use of the General Assembly of the Presbyterian Church towards the support of such of the members as are of the Synod of New Jersey, and whose salaries are insufficient to supply their support. Or this fund may, at the discretion of the General Assembly, be applied in whole or in part to missionary purposes, or to the use of the education societies under the superintendence of the said General Assembly.

The Trustees and Executors are—

Richard Stockton, Esq. Counsellor at Law, and Richard Bayard, Esq. of Princeton.

Eliza H. Stockton, Counsellor at Law, Trenton.

Eliza E. Boudinot, Esq. Newark, N. J.

The amount of the above bequests is \$23,400 in money and 37,403 acres of land. Which, valuing the land at a low rate, will make a total amount

of about \$90,000.]

## BOSTON RECORDER.

SATURDAY, DECEMBER 8, 1821.

## OBJECTIONS TO THE AMERICAN EDUCATION SOCIETY CONSIDERED.

It has been intimated, in very friendly terms, that while we urge the claims of the "Education Society" on public patronage, we neglect to answer the various objections that are urged against those claims. If we must plead guilty to the charge in any measure, it is certainly true that the neglect has not been *intentional*; we have no reluctance to meet any objection from any quarter, nor to allow to it all the weight which it deserves. Nor is it true that the most *formidable* objections have been overlooked, either by us or by much more able friends of the Institution. They have been fairly met, and we should think nearly silenced—at least, satisfactorily answered. But it is to be confessed, that we have considered the arguments in favor of Education Societies, as so clearly sound, that no objections hitherto brought forward, have seemed capable of invalidating them. The existing deficiency of educated Ministers, and the certain increase of that deficiency, according to the ratio in which the population of the country increases, are facts which admit of no denial, and prove the necessity of *some* measures to remedy the evil. If Education Societies will not do it, let some other plan be devised that will do it. *A palpable evil exists.* It is becoming every day more irrefutable. Nothing hitherto done, has removed it, nor diminished it; nothing has arrested its progress, except the incipient efforts of Education Societies. And if there can be any system of measures proposed that promises better results, we shall cheerfully accord to it our best wishes, and give it our most vigorous support. But, system we must have. Individual and insulated exertions will never effect the purpose.

The most common objections to the system at present adopted for the increase of evangelical ministers, arise from mistaking incidental for essential defects in that system. It is a defect in all our Colleges, that they furnish opportunities and temptations to various mal-practices; and youth who are removed at an early age beyond the reach of parental restraint, and associated with others of their own age, corrupt in principle, are liable to the formation of habits which may destroy them forever; but this incidental defect of collegiate institutions, affords no solid ground of objection to their general utility—no reason why they should be denied the favor of the public, or denounced as engines of mischief. The adopted system of common school instruction, is liable to serious objections—but until a better system can be devised, it would be folly to abandon it, and allow every child in the country, or a large proportion of children, to grow up in ignorance. Defects belong to every thing human. No individual character is exempt from them—nor any body of individuals—nor any benevolent enterprise devised & prosecuted on a larger or smaller scale. Is therefore nothing to be done? Are we to make no efforts for the alleviation of human wretchedness, because those efforts must partake of the infirmities of the individuals or associations that make them? Are we to abandon all hope of improvement, because we have seen no perfection under the sun?

We are persuaded that so far as the Christian community distinguishes between the essential and incidental defects of Education Societies, they will not regard the popular objections to those Institutions as having much weight. We are not disposed however to dismiss the subject with this general remark, but to improve the opportunity to reply briefly to a short list of objections forwarded to us by a friend.

1st Objection.—"The money is often bestowed on those who are not worth educating."

If this be a fact, it is an impeachment of the fidelity or good judgment of the Directors and their Agents, not of the system which they undertake to execute. According to the sixth article of the Constitution, "no applicant shall be assisted—who shall not produce from serious and respectable characters, unequivocal testimonials of—promising talents;" and satisfactory evidence is to be had by the Directors annually, that "in point of genius, diligence and literary progress," the applicant is a proper character to be continued on the foundation of this sacred charity. Among the standing rules of the Board of Directors, it is made necessary that "three or more serious and respectable persons, best acquainted with the candidate (e. g. his minister, instructor, magistrate or some other principal man in the vicinity,) furnish unequivocal testimonials respecting—his talents," &c. or if he be advanced to the second stage of education—i. e. if he be a member of College, and more than 100 miles from Boston, he must have like testimonials to his "promising talents" from the three Senior Officers; or if in the third stage, i. e. a Graduate, he must have like testimonials from "the Bishop, Episcopal standing committee, the Presbytery or Association in whose vicinity he lives." These are strong safeguards against the misapplication of the Society's funds, as the nature of the case will admit, and it would seem, must be satisfactory to every mind.

If these regulations are ever dispensed with, it is only in very special cases, of rare occurrence. The Constitution evidently contemplates possible circumstances in which it may be proper to rest satisfied with less formal testimonials, and of course vests the Board Directors with some discretionary power, as it ought to do—making them at the same time responsible for the use of it.

It is presumed, and fairly we believe, that three or more of the most "serious and respectable" inhabitants of a town, are able to testify, with regard to the talents of a young man of their acquaintance, and that their testimony may be relied upon. They could have no inducement to recommend him without knowing him; nor will their station in society permit us to doubt their veracity. Instances may occur in which the Board may be deceived; through the inattention, or the self-interest of their agents—and then, they will thankfully receive information from any authentic source, enabling them to justify their conduct to the public, in the withdrawal of patronage from those to whom it may have been pledged.

The Board cannot be less anxious than any other portion of community, to appropriate the funds of

the Institution, in the most unexceptionable and advantageous manner. But they cannot be governed in their appropriations by the opinions of unknown and irresponsible individuals, in opposition to the written testimony of agents known to the public as well as to themselves.

It is an easy thing to say that a Beneficiary of the American Education Society has not talents. The assertion may mean something, or nothing. If by talents are meant *extraordinary endowments*—probably there are many beneficiaries without talents; it is but here and there an individual has any thing about him very distinguished—and such an individual when found, does not always prove the most useful man in his generation. But every young man whose original powers are good, or not deficient, and who is disposed to apply those powers with diligence, has in truth, "promising talents"—he bids fair for usefulness, and deserves encouragement.

Where palpable defects exist in the structure of the mind—or where there is no disposition to press tho' difficulties for the sake of improvement, encouragement ought to be withheld.

General assertions, and vague rumors, it must be evident to every one, do not form the proper ground for deciding on the competency of a young man who applies for assistance, altho' they may reasonably prompt to more thorough inquiry into his character. The judgment of different men with regard to this point, is liable to be influenced by a thousand prejudices, even when all have the same capacity for judging; and it will not probably be doubted that there are those in every community, whose judgment is not the more to be relied upon, for the readiness with which it is given. It is not every man who considers himself competent to judge of the talents of others, that has in fact any other standard of judgment, than some unaccountable fancy; of course, it is not the opinion of every man that deserves confidence.

The public has a right to expect that its charities will not be lavished on those who will either abuse them, or make no good use of them. This is the condition on which those charities are entrusted to a responsible Board. It is doubtless the privilege of any individual who has an interest in them, to observe the manner of their appropriation, and to make inquiries, or to withhold further contributions, if the conditions of those previously made are not fulfilled. But it is also the duty of every individual to inform the Board of their inadvertent mistakes—to point out the incompetent individuals who are receiving their assistance, and to accompany such information with documents that may form a proper basis of proceeding in rectifying the mistake. We venture to say that such information will ever be received with gratitude, and acted upon with firmness and decision.

But we feel bound to add, by way of caution against hasty conclusions on the merits or demerits of beneficiaries, that those young men who have made the least favorable impression on superficial observers have very often proved to be the most useful & deserving men, not only in the ministry but in other learned professions. The best talents—the most equally balanced and powerful minds are not unfrequently in youth concealed beneath a veil of bashfulness and awkwardness, which is no sooner removed by education, than a *genius* of the first order discovers itself. It is not every eye that penetrates this unseemly covering, nor unhappy, every hand that is lifted to remove it. It ought to be remembered also, that many whose youth has been full of promise, have disappointed the expectation of their friends in riper years, and that a precocious maturity is commonly followed by an early blast of some kind, on its promised usefulness.

Perhaps it may be thought a sufficient security against the alleged waste of charity on the worthless, to leave the whole business of educating pious young men for the ministry with individual churches or with town or parish associations. We believe that this would be a remedy for the evil complained of—but a remedy that would destroy the whole system of charitable education. Leaving this result out of the question however, we would inquire whether small associations, if they could be formed, would not find insuperable difficulties in selecting their beneficiary—in deciding on the competency of his talents, and the prospects of his usefulness. Who can tell how many minds in such an association might be prejudiced by a blemish on the face—a trivial deformity of person—or even by some symptoms of modesty, so as to refuse their support to a youth chargeable with defects so clearly indicative of deficient talents! and who can calculate the influence of local prejudices—or personal piques—of hereditary alienations, or the decisions of such associations on the talents of a candidate for their assistance? We have certainly no objection to small and local independent education societies; if they can accomplish more "in their own way," than through the medium of a large organized society, we wish them Godspeed. And it were to be wished that every church in the land were an organized education society—but it is believed that if they were all converted into such societies to-day, they would find it indispensably necessary to the success of their objects to associate together—establish a Board of Direction, a general Treasury, &c., even if there were no other difficulty in their way, than that of the selection of beneficiaries. There are cases where this difficulty is not felt, but they are few—and we repeat the idea with entire confidence in its truth—that if the business of raising men for the ministry were left entirely in the hands of small and local associations, it would never be accomplished—the eye of Christian pity must continue to weep over the waste places of Zion, without deriving a gleam of hope from the dormant energies of the church.

[To be continued.]

## TRUE SPIRIT OF MISSIONS.

Copy of a Letter from the Rev. Mr. BURGER, Secretary of the London Missionary Society to the Society of Inquiry, &c. Theological Institution, Andover. London, Aug. 16, 1821.

Gentlemen.—The return of the Rev. R. Bacon to your confinement, affords me an opportunity, which I gladly embrace, to transmit to you some of the recent publications of the London Missionary Society, from which you will learn what are our engagements and prospects, and on which I have not time to comment. Had I leisure, how gladly would I correspond at large on missionary topics, but I believe that we are all so fully engaged in these noble pursuits, that our printed narratives must supply the want of other documents.

I can assure you that the increasing exertions made in the United States for the propagation of

the gospel, afford a high degree of sacred pleasure to the friends of missions in England. If you proceed as you have begun, I am not sure that we shall become jealous; however, proceed as fast as you please, and we will try to keep before you, and this will be a race that angels will delight to witness. May there never be any contest between Old and New Britain, except it be which shall do the most good—which shall most glorify God; and this will be, what few if any wars have deserved to be styled.—THE HOLY WAR. We are particularly delighted with your efforts in the Sandwich Islands, which, may the God of heaven abundantly prosper! I, for one, had long my eye fixed upon that group, but our hands were too full to make the effort. It is not of the smallest consequence by whom the work of evangelization is effected; none are more than the tools which the Almighty employs, and let him employ whom he pleases, the world is his own, and to him be all the glory!

If a distant stranger, now in his 70th year, might hope to have an interest in your prayers, it would afford pleasure to your unworthy fellow laborer,

[Communicated.]

GEO. BURGER.

## AMERICAN EDUCATION SOCIETY.

Receipts into the Treasury in Nov.

Subscriber to the Recorder, State of N. Y. \$5 00

Subscriber to the Recorder, State of Mississippi, by N. Willis. 5 00

St. Johnsbury, Vt. Female Char. Society, 3 52

Friend, Farmington, Conn. 1 50

Widow's Mite, by J. Evans, Esq. 1 00

Rufus Davenport, Boston, 3 00

Female Friend, Newburyport, 2 00

Female Cent Society, Southborough, Mass. 20 00

Collected at the Tabernacle Church, Salem, at the quarterly fast in Nov. 19 30

Collected at Mon. Con. Hemiller, N. H. 9 00

Female Cent. Socy. St. Johnsbury, Vt. 15 00

In a Note to Treasurer from Female Friend, 5 00

An annual sum from a friend to Zion, 5 00

Geo. Pomroy, Cooperstown, N. Y. 10 00

Montly Concert, do. do. 12 00

Oliver Clark, Tewksbury, Mass. proceeds of a small piece of land, 2 00

Williams' College Aux. to Am. Ed. Society, 4 00

Rev. Mr. Townsend, Shelburne, Mass. 22 00

Friend, do. do. 2 00

## POET'S CORNER.

For the Boston Recorder.

On the death of an Infant.

Ah! where is he, with the eyes so blue,  
And the shining yellow hair,  
And the lofty brow, still serenely mild,  
And the cheek so angel fair!

Oh spirit belov'd! who like vision of light,  
Stole across my path, in that fearful night  
When the storm was high, and thy sire far away,  
And smil'd thro' the darkness!—how short was  
thy stay!

Like fleeting cloud, that by tempest is driven  
Athwart the stormy sky;  
Or dew-drop, that's wept at close of even,  
From Nature's humid eye.

That cheek was fair 'tis deadly pale;  
The last living tint has fled;  
And the cherish'd form on this bosom that slept,  
In the damp tomb rests its head.

Son was finish'd thine errand to this distant shore,  
And the mission of love, dearest babe, soon was o'er;  
In my soul's saddest hour of distress wert thou  
given,

To assuage the deep anguish, then vanish to  
heaven.Tho' oblivious dews settle fast on thee now,  
One heart shall forget thee—never;
And the stroke that shall end all my sorrows  
below,

Shall unite us again forever.

## MISCELLANY.

## DISSERTATIONS—No. XIV.

For the Recorder.

Is the Atonement any privilege to the non-elect?

Privileges are means which we can and ought to improve for our good. The law of God, whose penalty was eternal death, men violated.—The Moral Governor of the world could not, consistently with his true character & the honour of his violated law, extend pardon to the offender, without first making a public expression of his immutable ~~per~~ <sup>per</sup>sons, his unchanging love of holiness and hatred of sin. This expression of his character was made by the obedience and sufferings of Christ; and as perfectly as would have been possible by the literal execution of the whole penalty on every transgressor.—Now the way is opened, and a general provision is made for pardon.—Here we must see, that a provision which renders consistent the pardon of one offender, is adequate for all. That the atonement is designed for all, the word of inspiration declares expressly: (1. John it. 2.) "Christ the propitiation for our sins; and not for ours only, but for the sins of the *whole world*." And, the fact that the commands and invitations of the Gospel are addressed to *all*, places this truth on a basis as firm as the sincerity of Jehovah. The objection, that all are not elected to salvation, has no force, because it has no connection with this question.—The divine purposes and the atonement, are perfectly distinct subjects, each supported by its own proper evidence. The atonement respects men as *moral agents*, but not particularly as subjects of the divine purpose. When considered in this relation, without any regard to men as elect or non-elect, it is as complete a provision for all, as can be made. It has removed that legal barrier, which otherwise must forever have stood opposed to the pardon of a single offence; and, on conditions perfectly adapted to the abilities of every moral agent; conditions no other than what the dictates of the highest benevolence demand, its whole benefit is offered alike to all.

Here then is a privilege, a proffered good, actually put into the hands of all who live under the rays of Gospel light. A privilege as real as can be granted; though, as it respects moral agents, the proffered good *must* be conditional.—It is a good which all not only can, but ought to enjoy; and no obstacle but the sinner's own heart can prevent the full enjoyment.—But because some have no hearts to improve this; is it therefore no privilege? If so, then there can be no privilege either spiritual or temporal; for what do not some misimprove, and render sources of misery?

Because a man shuts his eyes against the light of the sun, and rushes blindly down a precipice, is therefore the light of the sun, and is the power of vision, no privilege? To him who, voluntarily starves himself, was the offer of food no privilege? Or to him who violates those laws which were made for his protection, and brings upon himself the miseries of slavery and imprisonment, were the rights of liberty therefore no privilege?—Go to the gloomy cells of guilt and wretchedness;—there behold the unhappy victim of his own unhallowed passions wasting away under the weight of his chains, the stings of guilt and the loss of reputation—break off his chains, unbar his prison doors, and offer to his enjoyment the sweets of liberty; and will he, think you, esteem this a privilege?—And, is it no privilege to have a way opened for our escape from the prison of eternal gloom, and an admittance to realms of celestial light, to the enjoyment of endless felicity with the sons of God?

C.

## FROM OHIO AND BRAINERD.

*Extract of a letter to the Editor of the Recorder, from the Rev. Samuel P. Robbins, dated*

MARIETTA, (Ohio) Nov. 13, 1821.

With respect to the state of religion among us, we are ready to say, "O that it were with us, as it months past!" But, notwithstanding the comparative declension and coldness of many; the "fruits" of the work which we last year experienced, evidently "remain." The walk of those who then professed, is, in general, exemplary, and such as becometh the gospel of Christ.—We, Sabbath before last, had an addition of two, to the church. There are now belonging to the church, 157.—We desire the prayers of all those who know the way to the throne of grace, that the Great Head of the Church would be pleased still to enlarge His kingdom among us, and to promote it through the earth. We truly have reason to be thankful that we live in a day in which such exertions are made for this purpose—a day in which that "blindness in part" which "has happened" even to Christendom for ages past, as it respects seeing the spiritual wants of the heathen, is beginning to be wholly removed. And O that as they see they might feel,—till from motives of Christian sympathy and compassion, they shall feel constrained, universally, to arouse to action!

The attention of the benevolent among us, is turned more particularly to the Aborigines of our own country. We, in this section of the state especially, have been trying, and are still attempting to do something in aid of the Missionary Establishments at Elliot and Mayhew, and also at Dwight. A boat of about 40 or 50 tons burthen, is to be fitted out again by the first of February, laden with supplies, &c. for these stations. The success met with, last year, was unexpected to many. As hope is indulged that it will be greater this year.

I have lately received a letter from Mr. Kingsbury, (addressed also to the other members of the Board of Agency for the Indian Missions) under date of Oct. 10. He appears to be still engaged in pursuing the good of the natives, with that ardour and indefatigableness which have always been characteristic of him.—If agreeable, I will give you a few extracts; presuming that there will be no objection to your giving them publicly, if you think proper.

After expressing much gratitude for the supplies forwarded last spring, he observes:—"The present has been a year of mercies, consolations and joys, as well as of disappointments, trials and sorrows. You will, in common with us, deplore the death of that great and good man, whose wisdom, piety and disinterested zeal inspired life and

energy through every department in the Missionary field. But there is a "Repairer of breaches;" and to him we look.

"The Brethren at Elliot have been unrewarded in their exertions. They were determined to do every thing in their power to supply the wants of the mission, and to supersede the necessity of sending abroad for supplies. Every department, as far as strength would permit, has been managed with industry and skill. For several months previous to the vacation, the school was in a more flourishing state than at any former period. There were between 70 and 30 scholars. The government was energetic, the scholars submissive, and their progress encouraging. Never were the prospects of the Elliot mission more flattering than on the first of August last; when the scholars went home for the vacation. Since this period, almost every member of the family has been sick with the bilious and intermittent fever. None, however, have been removed by death.\* All are now convalescent. And could they get a supply of bark, and good wine, I think, that with the restoring influence of the cool weather, they would soon be comfortable, and regain their health. To obtain these necessary articles will require a journey of two or three hundred miles.

"The school at Elliot has again commenced; and would soon be filled, should it please a kind providence to bestow again the blessing of health. Most of the family at Mayhew, were in the early part of the summer, more or less indisposed; but, of late, have enjoyed a good degree of health. The weather is favorable; and our preparations are progressing well. Our operations, however, at Elliot and Mayhew, have been much embarrassed for want of funds.

"We are here in the midst of a people who dwell in thick darkness. They are sunk in the depths of depravity and wretchedness. Human life is, in their estimation, of little value. The marriage contract is violated with impunity, and on the slightest occasion. And the deserted mother has been known frequently to bury alive her infant child. So true it is that the heathen are, "without natural affection." What we shall be able to do, in the course of the ensuing year towards irradiating this darkness, towards diminishing this mass of sin and wretchedness, is known only to Him who has our health and lives in his hand, and without whose gracious assistance, all our labour will be in vain.

"We see no cause for discouragement. We hope, with the blessing of God, and the assistance of the good people in the United States, to be able to extend schools through this nation, and to cause the wilderness and solitary place to bud and blossom as the rose. The Choctaws are anxious to have their children instructed. There are also two or three instances of seriousness among the adults. Capt. Folsom, a half-breed, and a man of influence among the natives, is very anxious to have his people instructed in the Gospel.—The work is but just commenced. To stop here, would be to lose all that has been gained, and all that has been expended. We must not be weary in well-doing. We look to the Board of Agency, in Ohio, and to our friends there, as co-workers in this labor of love. Our resources here are increasing; but our operations also are enlarging; and we shall need more of some articles, than we did the last year."

Mr K. then gives a list of the articles most needed; which we shall endeavor to regard in our collections.

[\* This letter was written before the death of Mrs. Williams, which took place Oct. 14th.]

## INFIDELITY IN FRANCE.

From the London Evangelical Magazine.

The extent to which the infidels of France carried their enmity to Christianity during the Revolution, and which is not generally known in this country, was stated in a striking manner by Robert Haldane, Esq. at a meeting held in Edinburgh, for the purpose of promoting the exertions of the Continental Society.

Robert Haldane, Esq. said, that notwithstanding what the Meeting had already heard, he felt himself called on to make some further observations, having lately returned from the Continent, after passing three years among those for whose assistance their aid was now solicited, and whose circumstances loudly demanded of us to come over and help them. The religious state of the Continent was truly deplorable. The nations around us, who in civilization were advanced to the highest point, were in respect of religion, involved in almost midnight darkness—sunk in the grossest ignorance and superstition, or avowed abettors of infidelity. Those who had visited the Continent, and who were capable of judging, were aware that this was the case. To speak particularly of France, it is well known how much infidelity has abounded in that country, and how much the worship of God and the diffusion of the light of truth have there been opposed. This opposition, under the influence of Roman Catholic superstition, was steadily and but too successfully maintained in France, from the revocation of the edict of Nantz, down to the late revolution in that country. At the commencement of that great and moral change, when so much was said & written of regenerated France, high expectations were formed by many in this country respecting its beneficial effects in a religious view. Religious liberty was proclaimed, the Bastille was pulled down, the Convents were demolished, and Roman Catholic churches were converted into Protestant temples. A deposition was afterwards sent to Paris by the London Missionary Society, for the purpose, in the midst of the political ferment that then prevailed, of calling men's attention to the things that belong to their everlasting peace. The effort, however, thus made, produced no important effect. The devil had at that time found sufficient employment for his votaries in another way, with whom his artifices succeeded the better, from his having convinced them that he had no existence. The hopes which had been cherished, that a religious reformation in France would keep pace with the progress of the revolution, were soon extinguished. On the contrary, a period more gloomy for religion had arrived. The darkness of ignorance, instead of being dissipated, increased; while infidelity, having seized the reins of government, and obtained the supreme authority, soon displayed itself in all its diabolical energy. As far as was possible, Religion was borne down and trampled on. And cruel as the aspect of the former government had been to the servants of Jesus Christ, the little finger of this monster was found to be thicker than its predecessor's loins. It was then that the mouth of every confessor of the truth was stopped. The religious meetings among the Protestants, which had been secretly held, having been committed by the former government, were now forced to be discontinued; and every Protestant minister was compelled to abandon his station. It was when the Goddess of Reason was exalted to be worshipped, that every private library was ransacked and pillaged of its religious books. Every Bible which could be found was burnt; and any of the good writings of the old reformers or distinguished Protestants, that were preserved from the universal destruction, were only saved by being buried in the ground. When the Decades were instituted, the people were compelled to work openly on the Sundays, and punished by law if they did not, in order, to obliterate every trace that remained of the sanctification of the Sabbath-day! Such was the liberal & tolerating spirit of the infidel philosophy. He (Mr. Haldane) had often heard pious men in France, who witnessed those scenes, describe them with horror, and with evident marks of the deep impression they had produced on their minds. After the internal state of France became more settled, & during the usurped authority of "the man that made the earth to tremble, that did shake kingdoms, and that opened not the house of his prisoners," who is now

himself a prisoner, during his reign, a period of tranquility to the Protestants and of general toleration succeeded. But whatever may have been the case before the revolution, by this time little knowledge of the truth remained. The Bibles and good religious books, as has been observed, were burnt, & the Protestant pastors, who had come forth from their retreats, were but ill qualified to rekindle the flame of piety which had been almost if not altogether extinguished. Long before this time Arius and Socinus had usurped the seat of Calvin at Geneva, from whence it may be truly said, the candlestick had been moved out of its place. But it was there that the Protestant pastors of France had received their education. At Geneva they were taught to look with contempt on their pious forefathers, and incessantly to repeat their favorite expression, of the increasing light of the age respecting religion, as well as every branch of science. Were they to go back for information in religion to the beginning of the 16th century? Far less, it may be supposed, to the remote age of the Apostles, when, to use the words of the Emperor Julian, "Honest John plainly declared in his gospel, that Jesus Christ was God." The light of philosophy appeared to them to have dissipated such an error, and the writings of Rousseau, the townsmen of Geneva, and of their near neighbor Voltaire, had a wonderful effect in breaking the fetters of that superstition, in which they were convinced their predecessors had been held. Mr. Haldane proceeded to give an interesting view of the Protestant churches in France during the reign of Buonaparte, and of the present very low state of religion among them. And as the late persecution at Nismes might appear to contradict this statement, he showed from different proofs and interesting particulars, that it did not in any degree originate from opposition to that truth which so invariably excites the enmity of the world. It was directed against Protestants merely as such, between whom and the Roman Catholics there is so rooted an aversion, that subsequent acts of violence in that part of the country, have only been prevented by the interposition of the Government, which equally protects them both.

Mr. Haldane then obviated the objections which have been made by those who fear that the circulation of the Scriptures on the Continent by the Bible Society, may be counteracted by discussions raised among the people by the preaching of the Gospel. This apprehension he showed to be altogether unfounded, both from the nature of the *feoff*, and from facts, proving that the missionaries sent out by the Continental Society were so many additional agents for the British and Foreign Bible Society. He also called the attention of the Meeting to a large and populous division of France, where the French language is not spoken or understood by the people in general, into whose language the Scriptures have never been translated, and in which none of the Protestant Ministers preach. Were the millions thus situated to continue to be still neglected? He added, that to these districts, where the Fatio is spoken, the Society intends to send some of its preachers; and proceeded to point out many inducements to the friends of religion in this country, to turn their attention without delay to the state of the Continent, and to use every effort to proclaim the glad tidings of salvation there, while the present peace, which may soon be interrupted, continues. Among other facilities which the times presented, he reminded the meeting of the happy toleration now existing in France, whose Government throws no obstacles in the way of preachers. He assured the meeting of the co-operation of the good men among the Protestant pastors, which he was convinced, both from his personal knowledge of them, and also from recent communications, would be afforded. After various remarks, Mr. Haldane concluded with entreating that due candor might be exercised towards this lately instituted Society. Its object was not to introduce by its missionaries the tenets of any particular sect or party, but solely to diffuse the knowledge of salvation among multitudes of our fellow creatures and near neighbors, who at present are "living without God in the world," and among whom no adequate means exist for rousing their attention to the most important of all subjects, and affording them necessary instruction.

## JOHN C. PROCTOR.

Corner of Union and Ann-Streets, opposite the Market, Boston.

HAD received by the Particular, Atlas and Mercury, from Liverpool, his Fall Supply of

BIRMINGHAM AND SHEFFIELD GOODS,

making his assortment very complete;—among

which are—Traces and Halter Chains; Fall Irons;

Frying Pan, Hand, Bench and Smith's Vises;

Anvils; Screw Plates; Shovels; Spades; Waffle Irons;

Weights; Scale Beams; square Head Bed

Screws; brass and copper Warmer Pans; Bullet

Moulds; Gun Furniture; Patent Tea Boilers; copper, sheet and cast-iron Tea-Kettles; Sauce Pans; fluted and double Grid-Irons; Steel-Yards; Fire Irons; Shovel Pans; brass case, knob, morrice, iron-rim, close, fine plate, baubury, pad, trunk, chest, cupboard, bureau, book-case, box and till Locks; Commode Knobs; Clock-Balls; Bed-Caps; Door Rappers; Hat Hooks; Brass Cocks; brass and iron Candlesticks; Brass Nails; brass &amp; iron Wire; Bell Pulles; Bell Springs and Bell Wire; hand-table, house and sleigh Belles; Files of nearly every description; card-table, portable-desk, chest, H, HL, and butt Hinges; Screws; Bolts; brass, bright and Norfolk Latches; Box Rules; Chisels; Gouges; Plane and Flow Irons; Hammers; Pincers; Drawing Knives; Ship Scrapers; M M and gilt Buttons; bundle and pound Pins; tea, bread, cheese and snuff Trays; floor, hearth, cloth, and shoe Brushes; Gun Locks; Powder Flasks and Shot Belts; cotton, wool and horse Cards; Curry-combs; Curriers' Knives &amp; Stones; table and desert Knives &amp; Forks; carven, bread and shoe Knives; Tutiannia, iron &amp; plated Spoons; sailors, sportsmen, pocket and Pequinives; tailors, house and sheep Shears; Scissors; Razors, and Fleans; Britannia and blocktin Tea Pots; mill, cross cut and tenant Saws; hand, pannel, webb, and back do.

Wrought and cut Nails; English L, blister, German, tub and cast Steel; brass & Cast Iron; Sheet Lead; Grates; Stoves; Sheet Iron; Sheet Lead; 3 tons soft bar Lead; U. S. and English Lt. Infantry Muskets; Rifles and Fowling Pieces; 124 casks Butts best tower proof Powder; 366 lbs. Cylinder, in Cannister and Papers; Bristol crown and American Glass, from 6 by 8, to 12 by 16; 15 tons hollow Ware, &c. &c.

Dec. 1.

## SELF KNOWLEDGE,

A Science to be studied, 2d ed. with questions.

JAMES LORING, Boston, has just published, *A Treatise on Self-Knowledge*; showing the Nature and Benefit of that important Science, and the way to attain it; intermixed with various Reflections and Observations on Human Nature—By JOHN MASON, A. M. To which are now added, QUESTIONS adapted to the work; for the use of Schools and Academies. Price 62 cents bound, and 37 in boards.

This standard little volume, comprehensive and judicious in its plan and arrangements, approvingly to the judgment of the most mature age and understanding, and happily adapted to the best improvement of young persons, being published in a cheap form, it is hoped that pious instructors of youth will avail themselves of the opportunity now presented, of introducing it into the Schools and Academies over which they preside.—The Questions in this edition are well adapted to facilitate the study of the valuable science of Self-Knowledge, and calculated to impress on the young mind these interesting sentiments with which the Treatise is so richly stored.

Dec. 1.

WANTED—An active, intelligent LAD, 14 or 15 years of age as an Apprentice in a Wholesale Hard Ware Store. One whose parents live in town would be preferred.—Inquire of the Printer.

Nov. 24.

## WATT'S IMPROVEMENT OF THE MIND, WITH QUESTIONS.

JAMES LORING, has just published and for sale, at his Book-store, No. 2 Cornhill, Boston, price 63 cents in sheep and leather.

THE IMPROVEMENT OF THE MIND, By ISAAC WATTS, D. D. to which are added QUESTIONS adapted to the Work; for the Use of Schools and Academies.

Dr. Johnson's Recommendation.

"Few books have been perused by me with greater pleasure than Dr. Watts' Improvement of the Mind; of which the radical principles may indeed be found in Lock's Conduct of the Understanding; but they are so expanded and ramified by Watts, as to confer on him the merit of a work in the highest degree useful and pleasing. Who ever has the care of instructing others, may be charged with deficiency in his duty if this book is not recommended." Dr. Johnson's Life of Dr. Watts.

## FURNITURE—at unusually low prices.

G RIDLEY & BLAKE, being desirous to close the remainder of their fall stock of furniture by the first of January next, will sell until that time at 10 per cent discount from their former prices.

## ON HAND—

12 Grecian & common Sofas and Couches,	10 Feather Beds,
100 high best, fruited, turn'd, cot and low post Bedsteads,	20 sets Brass Andirons,
40 Beaupr's, 15 Secretaries, 4 Wardrobes	